

delivered. New scales have partially fallen from my eyes, and I begin, at least, to see this matter as it is.

The speaker here referred to Thomas Fowell Buxton, of England, and his reception of the letters from the West Indies after Emancipation. He knew not whether they contained news of carnage and death, or of peace and rejoicing. Taking the package in his hand, he went into the woods, and tremblingly opened them. As he read the blessed tidings, he fell on his knees, and thanked God. Nobody who knew human nature would have expected it to be otherwise. It is not in the nature of man to cut the throat of his benefactor. We are told, to-day, that in this country, if the enslaved should receive their freedom, they would abuse it by cutting their masters' throats. But, what of that? Justice is ours, and the West India Company will take care of the results, and they will be glorious. We are told that the West India Islands are not as flourishing under Freedom as they were under Slavery. It is not true; and every body who knows the effects of Slavery knows it. It is necessary for us to be reminded that we rejoice at the success of the English movement in the emancipation of the eight hundred thousand human beings from the chains of slavery? Then let us ask ourselves the laborious question, how can we equal in our efforts the labors of these noble philanthropists, by whose exertions so glorious a result was secured? How can we wipe out from our country the vile blot that now stains it? Nobody dares say the slaves do not want their freedom. It is a libel upon them; and he who says it, is a hypocrite. The fact that the slave fears the wild beasts of the Southern forests less than he fears an American Christian, denies it.

Mr. Bates then spoke of the Republican party, and thought it was doing good; but it needed to be born again, before it would be worthy to do the work it might perform.

He said—We must keep agitating. Only by agitation can the work progress. We say that agitation shall not cease in Congress until we have our 'First of August' on American soil. (Cheers.) The democracy and supremacy of man over his incidents—that is abolitionism. And every thing in Church or State that does not stand on the basis of humanity, in God's name, let us help dig its grave; and we will dig it to the bottom. That is just where I stand as a minister. (Cheers.) And where I stand as a man!

Every slaveholder, and apologist for slaveholding, has his conscience corrupted by injustice; and though mighty in numbers, they are weak in principle and power. We have the truth on our side, and need not fear. We shall go on, conquering and to conquer.

Though all at arms, we will stand until we die in body, or gain the victory. Then let us pray that God will bring soon that glorious day—the day of human freedom. (Cheers.)

S. HAYWOOD then read a letter from E. H. Heywood, of Boston, which introduced to the audience Mr. WINSOR, one of the Oberlin Rescuers, who took the platform amidst enthusiastic cheering. He said he was very happy, at this unexpected occasion, of meeting the people of Milford, and he felt as if he stood before them, that their sentiments were akin to his own. He also alluded to the peculiar age in which we live—no age in the history of freedom, and he said, "I feel as if I had got here the New Testament of Republicanism (laughter)—the very gospel of glad tidings and great joy, at least to all white males" (laughter and applause).

Mr. PILLSBURY then read another extract from Mr. Greeley's letter, in relation to the next Presidential candidate, which says, "Bell or Bots will do, but Bates is better." It was Mr. P.'s private opinion, however, that neither of them would be the one, but Douglas.

He then wished to know if he had done Horace Greeley any injustice. He said, "I am dealing with your Scripture, the New York Tribune, the New Testament of the day, the very Sermon on the Mount—Horace Greeley himself is my Messiah." He thought he did no injustice to Mr. Greeley, or to the Republican party.

Mr. GORDON, of Milford, fell called upon to refute some of Mr. Pillsbury's charges, and was invited to the stand. He said, he was an abolitionist from the crown of his head to the sole of his foot; still he thought Mr. Pillsbury's language, in relation to the Republican party, too severe; and that he said behind their backs, what he would not say to their faces.

Mr. PILLSBURY thanked him for his frankness, and hoped if there were others who disagreed, they would speak their minds. Any one acquainted with him knew he was no backslider. He would tell Henry Wilson and Salmon P. Chase to their faces what he thought of them, and had done so repeatedly. He closed by saying, "I live in this cause, and I wish to die in it; and then I can say, 'Lord, now let that thy servant depart in peace'."

The resolutions were then re-read, and adopted, after much discussion. At a late hour, the meeting adjourned, sine die.

FIRST OF AUGUST AT FLORENCE, MASS.
FLORENCE, 8th Mo., 6th, 1859.

When you have finished reporting your grand celebration at Abington, and have room to notice events of less magnitude, let the readers of the *Liberator* know that we also, in this back region, had a good time on the memorable First. Though disappointed of some of the help we expected, both in speaking and in singing, we filled up the day and evening with speeches and vocal and instrumental music, in such fashion as to hold together a large assembly, in apparently well pleased attention, through three sessions, closing late at night.

Our meeting was held in the Pine Grove, well known to all dwellers in and around Florence, and, as you may remember, a very pleasant place for such a use. The rough simplicity of our speakers' platform was agreeably relieved by a very large bouquet of flowers and green leaves suspended in front of it, most tastefully arranged by hands which have often ministered here to our sense of the beautiful. Just beside the speakers' platform was another, for a choir of singers, and about twenty or thirty yards distant was a third and higher one, for the instrumental bands, of which two had kindly volunteered their services. One of these was the Florence Brass Band, the other, Bryant's Martial Band, of Chesterfield, which has a high reputation of long standing in all this region. Of the six members comprising it, five are of one family, a father and four sons. Those among us who are reputed the best judges of such matters confirm the verdict of the general voice, that the music of both bands was admirable, and that the singing—by a Florence choir, with some aid from Northampton—was particularly so. The selection of songs for the occasion, too, had been made with excellent taste and judgment. All was so good in the musical department, that had we expected only what we had, our satisfaction with it would have been complete. As it was, however, it was mingled with some regret that we could not enjoy the additional treat which the Cumington choir had promised and purposed to give us; and with still more regret for the causes of its failure. The sickness unto death of a child belonging to a family containing three or four important members of the choir, while another member was so unwell to be with us, though earnestly desirous to be here, and while none remained to bear the parts of those necessarily absent members, so weakened the choir that it felt constrained, very reluctantly, to discontinue us. But we felt well assured that we had with us all the hearts, if not the voices, of our Cumington friends.

Between 10 and 11 A. M., a goodly company of our own villagers and near neighbors having already assembled, the sound of martial music announced the approach of the Chesterfield band, which soon after appeared, accompanied by a large delegation of our friends from the hill-towns, mostly from Cumington. As soon as they had reached the ground, and the band had taken its assigned place, the meeting came to order. Joseph B. Whitehouse, resident in Florence, but English by birth, presiding. A piece

was performed by the band, then the choir sang with great spirit and fine effect a song entitled 'The Gathering of the Free.' The President next called on for a speech, and I occupied about three quarters of an hour in glancing at the antecedents, history and results of the West India Emancipation, and setting forth the lessons which these topics suggest. Another piece of music from the band and another song from the choir followed, when the President called upon President Blanchard of Illinois, who happily was on a visit to the neighborhood, and had come up to our gathering. The abolitionists of twenty or twenty-five years ago will remember well the name of Jonathan Blanchard, as that of one of our ablest, most earnest and efficient co-workers in the lecturing field, during that early period of our enterprise. He had not expected to be able to be with us on this occasion, and had consequently made no preparation to speak, which fact he gave as his apology for giving us an address much shorter than we should have been glad to hear from him. He occupied but about 15 or 20 minutes, after which, and another piece from the band, we adjourned for a two hours' intermission.

The people scattered, some in small groups in different parts of the grove, refreshed themselves as to the physical man with provisions they had brought with them; others accepted the hospitality tendered by the people of Florence, and withdrew to the houses of their hosts; and the two hours slid quickly by in social enjoyment, rambles in the shade, or whatever each one chose as his method of filling up the interval.

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Most if not all of these, except myself, are little used to public speaking, but they all acquitted themselves well, and some of them particularly well. I was pleased with my young friend Bond's straightforward, home-spun utterance, and hearty earnestness of manner; seeming to say that the thing to be expressed couldn't wait to call selectest phrases for its expression, but must come right out at once, in the common people's common talk. Bonney was ready, fluent and full of animation; and if not always quite convincing in argument, reason enough for that could be found in the untenable nature of some of the positions he assumed, in criticizing those of other speakers. Rhetorically he did well, and logically I dare say he would have done, but for that insuperable difficulty. Eugene Gardner made a neat and happy speech; brief, pertinent, sensible, sound in doctrine, just in sentiment, chaste in style, his language well chosen, his manner modest, dignified and graceful.

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I have always maintained that it is the duty of a reformer to be personal in his charges, so long as great sins are always incarnated in individuals. But to do this involves reformers in a peculiar responsibility; they must be charitable in their judgments, very thorough and accurate in their facts, and never be tempted by excitement into asserting more than they can prove. By one act of carelessness, the noblest man may forfeit his influence over thousands.

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Most if not all of these, except myself, are little used to public speaking, but they all acquitted themselves well, and some of them particularly well. I was pleased with my young friend Bond's straightforward, home-spun utterance, and hearty earnestness of manner; seeming to say that the thing to be expressed couldn't wait to call selectest phrases for its expression, but must come right out at once, in the common people's common talk. Bonney was ready, fluent and full of animation; and if not always quite convincing in argument, reason enough for that could be found in the untenable nature of some of the positions he assumed, in criticizing those of other speakers. Rhetorically he did well, and logically I dare say he would have done, but for that insuperable difficulty. Eugene Gardner made a neat and happy speech; brief, pertinent, sensible, sound in doctrine, just in sentiment, chaste in style, his language well chosen, his manner modest, dignified and graceful.

Nearly half the evening was spent in a pleasant, animated discussion of points of difference among the speakers, suggested in the first place, evidently, by Howland's remarks in the afternoon. Parsons was earnest and emphatic for the Constitution, and Bonney essayed a sort of qualified defence of the Church; the one imputing to the Democratic party, the pro-slavery character and action of the government; the other attempting to cast from the Church, upon individual wrong-doers therein, the responsibility for the proslavery of the whole, he admitted, there is a lamentable amount within its pale. Small was eloquent for the Republican party, or rather that part of it which he declared to be *truly* Republican—conceding that some claimed to belong to it who hardly deserved the name—but found himself a good deal embarrassed by a short series of pointed questions propounded to him, and retired under shelter of somewhat vague, not to say evasive answers, and irrelevant, however well merited, eulogies of some distinguished Republicans. Other speakers more or less distinctly expressed or implied concurrence with these in one or another of their views; which, on the other hand, were combated by Hammond, Bond and myself; the audience apparently enjoying the spice which discussion gave to the proceedings. And so we went on, till it seemed unreasonable to prolong the session farther; and after a hearty vote of thanks to those who had helped us, with song and instrumental music, to enjoy and give interest to the day, we adjourned and dispersed; all seeming to feel that it was good to have been together. The Northampton *Gazette* of the following day—a reporter for which was on the ground—declares our celebration 'a success in every particular; adding that 'everything seemed nicely adapted to the occasion. The music was good, the speaking was good, and, to make a long story short, it was all good.' Which testimony I may conclude with endorsing as all good.

LETTER FROM T. W. HIGGINSON.
MR. GARRISON.—The reason why I have never mentioned the name of the Spiritualist newspaper in which contributors were requested to say nothing about slavery, was simply this: that the fact occurred several years ago, when the paper was first established—that the person who wrote to me is not now connected with it—and that its whole policy has been, for aught I know, changed since then. I very seldom see the paper, and have no right to bring any charge against it without further evidence. I stated at the time that I mentioned the fact merely to show that Spiritualist papers might take as base a position as any other;—and were indeed strongly tempted to do so. But as to bringing the specific charge against any specific paper, I had not evidence enough; for how unjust it would have been, if the newspaper had repented of the error of its ways, to prejudice the public mind anew against it, under cover of the sin of a previous error!

I have always maintained that it is the duty of a reformer to be personal in his charges, so long as great sins are always incarnated in individuals. But to do this involves reformers in a peculiar responsibility; they must be charitable in their judgments, very thorough and accurate in their facts, and never be tempted by excitement into asserting more than they can prove. By one act of carelessness, the noblest man may forfeit his influence over thousands.

T. W. H.

was performed by the band, then the choir sang with great spirit and fine effect a song entitled 'The Gathering of the Free.' The President next called on for a speech, and I occupied about three quarters of an hour in glancing at the antecedents, history and results of the West India Emancipation, and setting forth the lessons which these topics suggest. Another piece of music from the band and another song from the choir followed, when the President called upon President Blanchard of Illinois, who happily was on a visit to the neighborhood, and had come up to our gathering. The abolitionists of twenty or twenty-five years ago will remember well the name of Jonathan Blanchard, as that of one of our ablest, most earnest and efficient co-workers in the lecturing field, during that early period of our enterprise. He had not expected to be able to be with us on this occasion, and had consequently made no preparation to speak, which fact he gave as his apology for giving us an address much shorter than we should have been glad to hear from him. He occupied but about 15 or 20 minutes, after which, and another piece from the band, we adjourned for a two hours' intermission.

The people scattered, some in small groups in different parts of the grove, refreshed themselves as to the physical man with provisions they had brought with them; others accepted the hospitality tendered by the people of Florence, and withdrew to the houses of their hosts; and the two hours slid quickly by in social enjoyment, rambles in the shade, or whatever each one chose as his method of filling up the interval.

In the afternoon, the band called us together with the stirring sounds of drum and life, and opened the exercises as in the morning; the choir gave us, in a style not unworthy of the song, the *Marseillaise*, and our friend J. A. Howland was introduced, and occupied three quarters of an hour with a plain, clear, forcible and fluent speech, making with pointed directness the practical application, to our country and ourselves, of the lessons taught by British Emancipation. Doubtless many of his hearers dissented from a portion of his remarks, particularly what he said of the Constitution; but he commanded close attention, and I think made a good impression. After another piece from the band, the choir sang 'The Negro's Jubilee,' the song, you remember, which Dibley introduced into his speech at Abington last summer, as having been sung by the emancipated slaves, on the night of their deliverance. I was then called upon again, and consumed the rest of the speaking time of the session, in a further exhibition of the results of emancipation, and in comments on them; when we closed, about 6 o'clock, with music from the Florence band, and adjourned to evening.

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